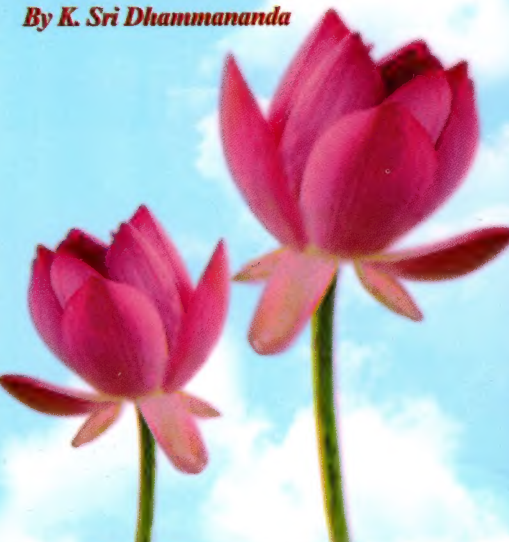
怎样克服你的困难

HOW TO OVERCOME YOUR DIFFICULTIES

K SRI 旦玛兰达，著。

By K. Sri Dhammananda





忧愁和害怕

你忧愁苦恼吗？如果你有这种感觉，就请你把这本小书看下去吧。这篇文章就是要献给你和那些被不应有的苦恼所笼罩的人。

忧愁和苦恼是孪生的坏东西，它们形影相随，一齐出现在世界上。如果你忧愁就一定苦恼；如果你苦脑也就一定忧愁，我们得面对事实，但不能让事实征服我们。我们要克服它们。我们能以容忍和决心，运用意志，确立见解，善用智识来控制感情，消弥忧愁和苦恼。

忧愁是由我们自己制造的，我们在脑海中把

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它创造，这是因为我们无能、没有瞭解或认清主观情绪，对事物发生错觉。如果我们能正确透视事物，就能发现这世上并无一事物是永恒的。主观的我，就是幻想在没经过训练的脑海中乱撞的成果，那么我们就能找出补救的办法来驱除忧愁和苦恼。我们得学习把自私心忘掉，把心眼转向服务人群，这是使人们能找到真正的和平与快乐的方法之一。

许多人有期望、渴望、害怕和忧虑等情绪，但他们不懂怎样有效地使这些情绪升华，他们甚至感到害羞，不敢对自己承认有这些情绪，不论他们如何掩饰，把这些情绪窒塞起来，这些情绪总要找一个出口发泄，影响身体的机能活动不正

常，引致种种慢性疾病。这些忧愁的主因，来自没经训练的脑筋，能正确施行精神修养或修禅，就能把这些不良的情绪驱散。

当你有心事时，不要在人前拉长脸儿，你能把心事向那些真正能帮助你的人和盘托出。如果你能在困难重重中依然保持笑容，那是多么好的一回事，如果你真正要尝试这么做是可以做得到的，而且並不困难。许多青年对於失去异性的友谊而过度忧愁，他们作种种打算，有的甚至走向自杀之途，想把那份失意的痛苦消弭。有些人因此进入精神病院，许多心碎的人过着苦恼的生活，这些不幸的事件都由於缺乏对生命的真正情形瞭解而产生。无论如何，生离和死别是不可逃避

的。这种情形或在人生早期发生，或在中途发生、或在晚期发生，总是不能避免的。当这种离别发生时，我们要尝试找出原因在那儿；如果离别是不可避免的，我们要有勇气来接受它，应明白这是生命性质的表现。在另一方面来说，如果有需要，我们并不难找新的朋友以弥补心灵上的空虚。

佛陀说：「只有愚笨的人才会产生恐惧。有智慧的人是不会发生这种情绪的。」恐惧只是心理作用，它是可以受控制和受指挥的。反面的思想作用产生恐惧，正面的作用产生希望和理想。这些作用都由我们自己选择。每人都有能力完全控制自己的内心，自然赐予人们唯一可以完全控

制的就是思想。还有：人们创造事物开端於思想，这两项事实联系起来引导我们接近恐惧可以控制这个原则。

有一次，一位英国著名解剖学家被一学生问甚么是医治恐惧的良方，他的答案是：「试替别人服务。」这学生听了感到惊奇，要求他加以说明。他说：「你的内心不能同时存有两套心思，一套心思常把另外一套赶掉。例如你内心已充满无私助人的念头，你不能同时也害怕的。」

烦恼比岁月更易催人老，少量的恐惧、忧愁和苦恼是自卫的本能，但经常或长期的忧虑却是人身的大敌，它要扰乱身体正常的作用。

如果你常常使别人快乐，自己一定也常常快

乐，因为你的内心不容许烦恼逗留。

自然的呼声

现代人为了追求物欲，不听自然的呼声。精神活动憧憬着将来的快乐而忽略了肉体的需要。忘记了目前光阴的价值。这种违反自然的动作发生是由於对宇宙人生和它的究竟作用观念错综的结果。这是现代所有失望、忧虑、恐惧和不安的原因，一个真正爱好和平的人一定不干扰别人的自由。以干扰和欺骗他人的方法来追寻快乐是错误的手段。

林肯说：「你能一直欺骗一些人，你能一

时欺骗所有的人，但是你不能一直欺骗所有的人。」

如果人类凶残，经常违反宇宙自然的规律来行事，他们就通过动作，思想和言语，沾污了周围的气氛。结果使大地不生产一些对人类有利的东西，人类就要面临种种灾害了。

反过来说，如果人类依照宇宙自然的规律来行事，生活正直化，以道德的功德来净化周围的气氛，把仁爱向所有的生物辐射，那么就能把较好的成果带来，增加人们的幸福。

你也许是一个忙人，但别忘了每天至少花几分钟阅读些有价值的书籍。这项习惯能松舒紧张的情绪，使人忘却烦恼，启发内心的灵感。同时

你也得记起自己有个宗教信仰，你得时常想念那对你有好处的宗教和化些时间来执行你对宗教应履行的责任。

精神的健康和犯罪的倾向

谈到健康问题，痨症和癌症并不是现代最可怕的疾病，痨症已差不多完全受控制，我们很有希望在最近的将来也能找出治疗癌症的方法。现代最可怕的是种种精神病的增加。人们已被迫建立更多的病院来容纳那些有精神病和神经病的人，有许多人没得到医药照顾。可是他们非常需要这样照顾。

也许有人要问为什么要把社会中的犯罪和精神病患者牵联在一起。

奥国医生及精神病学家富洛伊德的研究直接产生最广泛和有明晰正面的结果之一就是承认所有罪犯，不论成年与否，都有精神病患人。他们需要治疗比需要受责罚还要多。所有进步的社会革新、纠正错误和扬弃报复的基础，就奠立在这种对问题采取胸襟阔大的看法上。

明瞭他人的情形

我们没有观察他人的生活情形，我们可能不知道和我们不同社会阶级的人，比我们穷困的人

或比我们富有的人的生活情形。健康的人不瞭解病人的感受，自幼即残废的人不能瞭解健全者有充沛精力的感受。似这些缺乏本身经验，令人不能瞭解他人的感受和反应，於是令人不能容忍。不容忍由瞭解产生。没有经验就不能瞭解，因此我们得从多方面尽可能吸取各种经验。旅行尤能增广见闻，但要注意，享受不要时常奢侈，才能体会到多层经验。

人类的不快乐

佛陀指出人类所有不快乐来自追寻错误的东西。例如：「金钱所能换来的享受，管制他人的

权力，和身死以后能永远继续生活下去。追求这些东西的愿望令人自私，令人只为自己打算，为自己追求心爱的东西，不大管自己的作为怎样影响到别人。」可是人的愿望无法满足，於是人们变成不安和不满，要避免不安和不满，唯一的方法就是把引致不安和不满的愿望放弃。这不是一件容易做的事。可是当他做成功了，他就证到完善安祥的地位。

我们並没有享受欢乐而是被欢乐所征服了（例如我们用了大量的精力和无限的忧虑来追寻欢乐）。在这变化万千的世界上追求欢乐，受苦时比享乐时要多。

时间将弥补我们的创伤

麻烦的事情经过了，今天能使你流泪的事在不久之后就要淡忘了。你可能还记得你小时候哭过，但是大多数不能记得当时为什么要哭。当我们成长了，如果有想到这点我们必会惊奇，我们如何为了回想日间不愉快的事使我们晚上失眠，或者如何憎恨某人而念念筹谋报复。我们会一时对某事物非常生气，但过后回想当时并没有需要这么看不开。这些事后心平气静时的回想，能使我们明瞭我们浪费了多少时间和精力来任性使自己不快乐，其实这些不快乐都可及时阻止它们的

发生，只要我们把思想引到别方面去。

不论我们有什么困难。显示得多么悲伤，时间能使创口复原。在起始我们一定能采取某些行动以避免伤害的来临，我们为甚么要让别人和麻烦来浪费我们的精力使我们不快乐呢？答案是：他们並没有使我们不快乐而是我们自己使自己不快乐的。

你可能在办公室或其他工作场所有些不如意的事，但是你不该把这些不如意的事带回家中恶化家庭的气氛。

你得确知任何问题和麻烦都有解决的办法，办法就是把自己从自私的愿望中解放出来，和排除各种形式的混乱和无知。

当我们还没有找到一个适当的方法来对付任何问题时，我们常有找一个代罪的羔羊来出气的倾向，我们并不准备承认自己的短处，我们感到把错误推到他人身上或责备他人是件比较容易做的事情。有些人甚至很乐意这么做，这种态度是完全错的，我们不应该对他人表示憎恨或生气。我们应该安详地尽力解却自己的问题，我们应该勇於面对任何困难。

快乐和实利主义

许多人相信只要他们有钱就能解决所有的问题，但是他们没有想到金钱本身带来许多问题，

其实金钱并不能解决所有的问题。

许多人不认识这一点，他们终生为搜集「东西」而努力，当他们拥有了，他们发现所拥有的并不能满足他们的欲望时，他们一定再从事推广搜集的工作。事实上，他们得到的「东西」更多，则拥有的欲望愈大，因此他们愈不会得到快乐或满足。

当我们失去某些「东西」时，下面的箴言能给我们很大的藉慰。

> 「不要分这是你的，那是我的，只要说这到你处去，那到我处来，那么当终归消逝尊荣的东西的光泽褪色时，我们才不会感到不快乐」

财富並不应被卸置於一旁和被渴求的，它是应被利用来增进自己和他人的幸福。如果只把时间花费在纠缠财物方面而忘记了你对国家、人民和宗教的责任，当你离开这世界时仍然要被忧虑所困迫，你不会从你刻苦赚来的财产得到甚么益处。

希望通过赌博赢得财富好比希望云层能遮挡烈日。希望通过努力得到进步和繁荣就有如建筑一间屋子来抵挡烈日和风雨。

人死了，财产要留下来，一些也带不去。亲友们只能相送到山头，只有生前好的和坏的作为的影响业果将跟着死者一齐去。

许多东西好比神话中的三个愿望，未得到时

，我们希望它们将带来欢乐，可是既得之后，却要令人失望。如果我们有一大笔钱可算是一件称心的事，可是，假如我们得到了，却要使我们操心要如何运用它、保护它，或引导我们做坏事。有钱要人开始要遭受精神上的苦恼，他不知道朋友们究竟人是尊重他还是尊重他的钱财。我们还要常怀恐惧，怕失去所拥有的财物或心爱的人。当我们坦诚地观察所谓「快乐」，我们要发现快乐只是脑海中的蜃楼，快乐并不能完全得到完全完整，最低限度它也要和怕遗失的恐惧在一起。

钱财只能布置你的家，它并不能装璜你。衣服只能装饰你身体的外表，但不能遮掩你内心的污染，只有好的行为才能使你成为一代完人。

人们赢取快乐的方式应该是无害的。如果把快乐享受建立在他人或其他众生的痛苦中，那么享受就没有意义了。佛陀说：「那些以不伤害人畜的原则来谋生的人是有福了。」

快乐好比香水，你不可能只把它倒在他人身上而自己本身没有溅到滴点。

你也许没有可能改变世界以迎合你的愿望，但你却能使内心朝向快乐之大道。

也只有当你在做好事时受到折磨，那你才能完成比他人更大的快乐。

达尔卡纳基说：「如果我们要找快乐，让我们别去想感恩图报或忘恩负义，只要为了贡献的内心欢乐而贡献施与，忘恩负义好比自然生长的

野草，感恩图报却好比一株玫瑰。我们得栽培、浇水、爱护它，它才能长成。」

控制你的思路

人的思路深深地影响到人的身体，如果让脑筋去想不健全的事物，脑筋能引致灾害，甚至能杀人；可是如果运用得法，它也能把病体医好。当脑筋集中精神於正确的思想，同时有正确的努力和了解，则它所能产生的效力很大。一个纯净，具有健全的思想的脑筋确能导致健康和松舒生活。

佛陀说：「没有敌人能比自己的贪婪，憎恨

，嫉忌等思想更能害自己。」

如果一个人不懂得如何依据环境来调节他的思路，则好比一具行尸。

把思路转向自己，试把内心的欢乐找出来，你将常常找到一个快乐的无尽的泉源正在等待你来享受。

只有把思路控制了，使它沿正路有秩序地进展，那它才能对人和社会有好处。歪曲的思路是人和社会的负累，世上所有的混乱都是由一些不懂得如何控制思路，使思想平衡、清醒的人士所造成。

镇定并不是弱点，有修养的人时常保持镇定，当事态平顺时保持镇定并不困难，可是在遭受

打击的时候，仍然能沉着应付，却很不容易做得到，这精神值得培养，因为它能使人的品格坚强。请别以为只有那些嘈闹，多话，紧张处理事件的人才是坚强有力的人。

处事精明

人应该知道在适当的时机和地点，以适当的方式来利用他的青春、金钱、势力、精力和学识来为自己和他人谋福利，如果他误用了他的优越条件就要招致失败，人应该要足够坚强知道自己的弱点，勇於面对恐惧，於失败时正气凛然，於成功时谦虚温和。

有些人由於好运当头突然接到一大笔款了，产业的餽赠或承继了一大宗遗产。在这些人中，只有极少数知道怎样保有和维持这些新的财物。不劳而获的财物，通常对於拥有人並没有真正的价值，所以这些人常把金钱化在没有需要的物品上，以致全部财产不久就被浪费殆尽。人们需要知道怎样掌握他们的财物而不浪费，要这么做他们就得运用一些普通常识来处理各事。

自我调整

我们生活在一个蜕变的世界上，但是很少人理会这项事实。一个人不应该顽固地保守着古人

和祖宗传下来的风俗传统，习惯和信仰，以为人一定要永远随循古老的传统。如果人的思想这么狭窄，那么社会就没有进步。传统的风俗也有些是好的，但是我们要看这些古老的风俗和现在的社会能否融洽。在另一方面，家长和长辈能接纳下一代的摩登生活方式，他们总希望子弟们能遵循旧的风俗和传统。这并不是一项值得采纳的良好态度。只要是无害的，我们应让子弟们与时代并进。做家长的应记得他们自己年轻时流行的生活方式也为自己的家长们反对。保守的老一辈和时尚的新一辈之间的冲突，对社会的进步并没有好处。如果子弟们被新的风气引入歧途，做家长的就不应犹豫去纠正并引导他们。

我们得常学习容忍他人的见解和风俗，即使我们并不喜欢这一套。容忍并不等於接纳他人的意见和理想。

每个人都是世界人类的份子，对世界何去何从应负起责任。社会有没有成为更富人情味道的场所就关系到自己。他要自问他的作为有没有使社会的秩序更良好。这道德的观点激励人对生命采取端严的看法。这样的人生才有真快乐。我们不满现实才带有建设性和值得嘉许，才能快乐地采取行动来改进现实。

不论别有对你的议论和说笑是多么的苦涩，你得明智地以说笑的方式来答覆他们而不和他们争嘈。

你参与游戏时而失败不要发脾气，不然的话，你会扰乱别人的兴致，招致自己完全失败。

你不能纠正世界上每一个人使天下太平，正如你不能移去全世界的石头和荆棘使所有的路径平坦。要走得平坦就得穿一双鞋，希望得到内心的和平，就要学习控制自己的感觉。

有许多方法可以纠正一个人的错处。在公众场所批评他，谩骂他或厉声责备他并不能纠正他。由於批评他人，许多人替自己制造了许多仇敌。如果你能善意告诉他，目的在纠正他的错误，他将会听你陈述。有一天，他会感激你的指示和好意。

每当你要表达你的意见关於某事物时，不要

用会伤害他人感情的字眼。你可以温和文雅地，谦让礼貌地或圆滑周全地来表达你的意见。

当你的错误显露时可不要发脾气，别以为任性或嘈闹可以隐藏或克服你的短处。

你不应揭露朋友告诉你有关他的秘密。即使他和你不要好也不可把人的秘密泄漏。如果你泄漏他的秘密，别人将看轻你，永远不会承认你是一个诚实可敬的人。

做人要公正

当你的心情不好或激动时，不要对任何事情仓猝决定。因为当时感情用事，所作的决定往往

使你有一天要懊悔，你得让头脑冷静下来，想过了才下决定，这样的决定才能不偏不倚。

我们要学容忍或宽容。因为这种品格能帮助我们避免仓猝决定，使我们同情他人的困难，避免我们吹毛求疵的倾向，使我们了解即使最完善的人也难免没有过失。别人的弱点也会在我们自己身上找到的。

谦让

谦让是智者学习办别事物性质持久程度的计尺。佛陀开始说教时就很谦让地免除王子的气派。他成佛了，但并不因此而失去自然的态度。他

从来没有骄气凌人的作为。他的议论和寓言从来没有装腔作势，对最卑下的人他也有时间接见，他从来没有失去悦乐的风度。

不要浪费你的光阴

把光阴浪费在忧伤往事，游手赋闲或放荡的行为，正显出一个人没有资格处於崇高的地位，这么做要贬黜自己，招致恶报，因此我们要牢记：有生之年，要做好事；浪费光阴，不但损害自己，同时也害到别人。

容忍和耐性

对一切事物都须忍耐，盛怒引人走向没有出路的山林，激怒既滋扰他人，同时又伤害自己、削弱体力和混乱思想。一句粗声的话，好比离弓的箭，不能收回，即使你赔一千个不是，也无济於事。

某些动物在白天不能见物。另一些则在夜间盲目；一个趋向瞋恨极端的人，不论白昼或黑夜都不能观察任何事物。

当你生气时，是与何人何物斗争呢？你只不过与自己斗争，因为你乃是你自己最坏的敌人，

思想是你的挚友，也是你的死敌，你须企图以戒、定、慧来驱除盘据在你内心的瞋、痴、贪。

一些心脏病、风湿症、癌和皮肤病乃导源於长期的仇恨、瞋恚和嫉忌，不愉快的感情毒害了心脏的内部，它们促进潜伏病症发作的倾向和招邀致病微生物的滋长。

以德报怨

如果你要消灭你的敌人，首先你得把瞋恚除去，因为瞋恚乃是你体内最大的敌人。反过来说，如果你正要被敌人的话所着恼，这表示你正在遂敌人的心愿，不自觉地堕入他们

的圈套中。

不要以为只能从那些称赞你帮助你以及过从甚密的人学习，有许多事是可以从敌方学到的。你不要只因为他们是你的敌人，就以为他们完全错误，他们也可能具有某些优良品质的。

你不能凭以报怨来消除敌人。如果你这样做，只会树立更多的敌人。最好及最正确制服敌人的方法，是把仁慈的心意向他们放射。

你也许以为这是不可能或不合理的一回事。但这种方法为每个有修养的人赏识。当你知道了某人对你非常生气，你须先试行找出他对你不满意的结症。如果错处是你的，你应坦白承认而毫不犹豫地向他道叹。如果是由於两人之间某些误

会所致，你须诚意和他恳谈，试图使他瞭解，如果是由於嫉忌或某些不良情绪所引起，你就须试以仁慈的心意向他输送，以心灵的电波来感动对方。你可能並不明白心电的作用，但透过许多人的经验，证明这是最具威力，最聪明，最容易实行，而为佛教所推荐的方法。当然，这么做需要有自信心和耐性，这么做能使对方明白他的错误，你也在几方面得到好处，因为你的心不容纳仇恨。

慈爱

如果就只有一个人受到你良言的慰藉，由你

的鼓励而感到欢欣，由你的慷慨而得到解救，即使所施的慈爱甚少，你就是人类的瑰宝，你不应灰心或感到难过。环音瑰

也许有时你所爱护的人似乎不关心你，使你心头很重，但这并不应成为你沮丧的原因。只要你内心充满仁爱对待人，即使受者忘恩负义不理睬你，那有甚么要紧呢？一个人万不要靠别人而得到快乐，如果一个人希望由他人而得到满意的生涯，那要比以屈膝及哭泣来求食的乞丐还糟。

醉酒

醉酒令人理性丧失、记忆力昏沉、脑筋损坏

，能力减退，血液沸腾，导致体内体外不治的创伤。醉酒是肉体的巫师，精神的魔鬼，道业和荷包的盗贼。酒徒使乞丐遭殃，妻室苦恼，儿女悲哀。酒徒的生活写照，好比野兽的动作图片，他是个自己谋害自己的人。那口口声声说是为他人的健康而乾杯的人，结果劫夺了自己的健康。最后只弄得身体和道德极度颓衰。

和乐而住

世界史告诉我们：「种族歧视，肤色隔离，宗教热狂，政治垄断和财富迷恋，造成了很大的不幸，痛苦和麻烦这世界上，并以残酷的手法夺

走了无数的生命。这些事件并不曾对和平与安乐有任何贡献。渴望权势财富和被嫉妒心所麻醉的人们，常常制造麻烦和试图以胡言和得罪他人，来强人相信他们的残酷行为是合理的。我们正住在一个人事上貌合神离的世界上。

如果你要和乐安居在这世界上，你也得让别人和乐安居，那你才能使这个世界成为一个值得有生命的个体。除非你能调整自己使生活根据这些崇高的原则，你休想能和乐安居在这世上。你不能通过祈祷来希冀快乐与和平会从天而降。如果你的行动都根据道德原则，你能创造你自己的天堂在这世界上。不然你也能在这世界本身见到地狱的火。由於不会根据这自然的宇宙原则来生

活，当遭遇麻烦时我们常常要埋怨。如果每人都尝试调整自己，而不埋怨和批评他人，我们就能享受到比一些人想像中的天堂生活更愉快的乐趣。创造一个天堂来赏善，或创造一个地狱来做恶是没有需要的。善和恶都有不可避免的报应在这世界上。你的信仰在这方面是无关重要的。由於明白这些道理，有些人对他人的快乐和进步已产生同情和宽容的态度，现在你能瞭解我们为甚么要使生活道德化的了罢，在另一方面，你得明白帮助他人过道德化的生活，就是帮助你自己。自己的道德化生活也同样帮助他人。这样做法，是你帮助社会国家的福利最崇高的方法。

我们生活，工作和做梦，

每人都有他的小计策；
我们有时笑有时哭；
就这么样让日子消逝。

快乐的婚姻生活

真正婚姻的结缔是利益的交织和为了双方而一同面对牺牲。双方都为共同的利益设想而不为个人的利害计较互相努力，以达致有安全感和称意的婚姻。

夫妇之间，父母儿女之间和亲友之间多数的麻烦和苦恼的发生，是於误解和没耐性所致。丈夫不应把妻子当作佣人看待。虽然他赚钱养家，

。当他有空时，他也有帮助妻子做家庭工作的义务。在另一方面，当家中有任何缺乏之时，妻子不应对丈夫埋怨叫嚣。她也不应怀疑她的丈夫。如果他真正有些弱点，她应好好和他恳谈来纠正他。做妻子的得容忍许多事情而不去滋扰丈夫。

结婚是一项幸福，但许多人把他们的婚姻生活转变为灾殃，这是由於缺乏谅解，容忍和耐心所致。贫穷并不是苦恼婚姻生活的主因。夫妻一定要学同甘共苦。互相谅解，是快乐家庭生活的秘诀。

接受批评

悦耳的甜言和称赞，接受了太多，足以引致毛病。逆耳的忠言和批评，如比苦口的良药，或剧痛的注射，但却能治病。我们要有勇气欢迎批评而不要怕它。

我们见到别人的丑恶，就是自己本性的反照。一个人的私生活，境遇和世界，乃是自己的思想和信念的反照。人好比镜子，随各别的表面来反照。人们看世间的人物，也像照镜子，把自己的影子照出来。

处理本身的事情

如果你能处理本身的事情，而不多干预他人

的事情，那是多么适当的作为啊！佛陀的忠告是「一个人不应留意他人的过失，他人所完成或未完的事，而应注意本身的行为是否妥善。」

佛陀又说：「那留意他人过失和容易动怒的人，他本身的污点在增长，他离开污点的消除很远。」

他人的错处很容易看到，但是自己的却难看到。人指摘他人的瑕疵，好像把糠从米中簸扬出来一样拿手，但却把自己的过失，像一个猎鸟者狡猾掩饰起来。

尊贵的人做事不离正轨，让事态发展而对世间的悦乐不耽染。有智慧的人不论在苦中还是乐中，一样保持安详的态度和内心的镇定。

不要烦恼

没有人能生活在这世界上不被人斥责和批评。佛陀说：「你保持缄默，别人要怪你；你说少许，别人要怪你；你多说，别人也要怪你。」佛陀又说：「过去，现在和未来，并没有一个人被所有的人指摘或被所有的人称许。」并不是每个批评你的人是你的仇敌，你正好趁别人批评你的机会，来找出自己所见不到的错处。

你不可只因为受批评就把你良好的工作放弃。如果你虽受批评，仍然有勇气进行你良好的工作，你才是个真正的伟大人物而无往不利。

快乐和成功生活的秘诀，在於即刻处理当前应做的事，而不忧虑过去和未来。我们不能回到过去以改变既成的事实，也不能预知每件将来会发生的事。只有现在的一刻我们能稍为控制它。

许多人只为他们的将来而忧虑。如果他们能依据日常生活的环境来调整自己，他们就没有忧愁的理由。不论空中的楼阁怎样，不论脑里所憧憬的事物怎么样，他们得牢牢记着他们正住在这个一直在转变的世界上。

成功之柱

失败是成功的台柱，从失败中学习就是得到

成功。不曾失败过就不曾胜利过。除非用我们经历失败和受过失败的附带影响，我们是不能完全欣赏胜利的成果的。没有受过挫折的胜利，只成为一桩对我们只有少量或人全没有兴趣的事态转变。失败不但助我们成功，而且使我们产生仁慈、同情、谅解和丰富的经验。

真正的美

如果一个人生来丑陋，不论他的相貌怎样难看，如果他培育仁爱，仁爱能给他一种内在永恒的美，这个美自然流露使他富有吸引力，因为真美不在面貌的形状或肤色。

我们试举出一个面貌俊美的人，有时人们並不被她或他所吸引，因为他或她的俊美，已受了自己俊美的虚伪或骄傲所破坏。如果一个面目丑陋的人扬溢着无边的仁爱，说话柔顺斯文，待人和气，你将见到他是多么的吸引人，人人都喜欢和他来往。

和平的终结

人不但受实物的汽扰，也受到对事物所形成的观念的滋扰，以死一事为例子：死亡本身並不可怕，恐怖只存在我们的脑海中。坚持於痛苦的真谛似乎会使脑筋不健全，它不能面对事实，

但他却有刺破「人生是乐」的幻觉的作用。

爱惜生命的欲望使人对死亡产生不自然和不健全的恐怖，它造成忧郁，使人不敢见义勇为，使人在恐怖中生活，恐怕一些疾病或意外会夺走他那毫不足道的小生命。后来得知死亡是难免的，遂产生不合理的恐惧，渴望自己的灵魂能上天堂，在这些害怕和希望的浪潮中，没有人能得到欢乐，我们甚难歧视和漠视这些自我保存本能的表现，可是确有一个可靠的方法来克服它，这就是忘却小我而服务人群，把对一己的爱，转为对大众的爱，忙於帮助别人，将使你忘却那些颓唐自私的缠缚、欲望、傲慢和自以为是的错觉。

每个人都喜欢当他完成了一生的任务时能好

好的死去，可是有几个人把这事准备停当呢？有几个人对家庭、亲戚、朋友、社会、国家和宗教已完成了应尽的任务？如果人死时对这些任务都没有完成，当然难希望能安祥地撒手离开这个世界了。

许多人怕死尸，但活生生的身体比死尸更有危险性，有更多人被活的身体击败和恐吓而不为死尸难倒。

如果没有履行你的义务就离开这世的，则你的诞生於人都没有益处。是以人应履行在世间的义务而勇敢和安祥地面对死亡，则总有一天你能俱足无死的条件而得到永恒的安乐。

学佛与事业

圆香

一天有位同学来访，我们离开校门，就不曾再见过面，算来已十多年啦，彼此都在社会上闯荡了些日子，官场战场，都有几番见识，谈起话来，多少有些感慨，他见我手数念珠，口宣佛号，下意识地觉得我已败阵下来，做了人生战场上的逃兵，果然是消沉了。不然的话，正在壮年，为甚么会学起老太婆的样子？他问我什么时候信了佛，我说信佛是幼年就开始了，真正看看经论，却是七、八年前的事，他看看书架上全是佛学典籍，大大的为我惋惜，直率地批评我，不在事

业上努力，偏在这上面用功夫，把时间白白浪费，未免太可惜，在他认为，以我的聪明才智，若把七、八年的时间，用在事业上，必有很大的成就，既然脱了戎装，又做了公务员，用这些时间去准备高考，起码也可金榜题名，研读英文，尤其是飞黄腾达的捷径，前途事业，实在不可限量，相信在政治舞台上，仍会有一番作为，何必这样消极云云。我知道他所说的事业前途，不过是升官发财而已，世俗之见，大都如此，古今一调，万人同弹，难怪「有志之士」，都醉心於名利之乡，不惜碰破头颅，硬向这窄路上挤，真正的明眼人看来，是很可怜，又可笑的，若真有志创事业，海阔天空，何处不可施展抱负，那里不能发

挥才智，偏要向窄门里逞雄，向官场中争霸。所以我也直截了当的告诉他，现在我才真正是在事业上努力，在前途上用工，不但没有消沉，应该说是更积极了，从前是糊涂地随人打混，向名利场中讨生活，以为高官显位就是事业，现在才知道完全错了，外国的不谈，我国五千多年来，高官厚禄的人，何止千万计，他们的事业是什么？成就在那里？我们今天能知道姓名的，又有几人？可见真正的事业，并不一定在富贵场中，创造事业的途径多得很，我现在走的这条路，就是最好的途径之一，不怕争夺，没有风险，祇有成就的大小，决不能一败涂地，纵然不能利人，至少不会损己，真可是进可以成万世功业，加惠天下

后世，退一万步说，也可以独善其身，为人类社会减少几许纷争，能说这是浪费时间，走向消沉吗？我这位同学，不懂佛法，不过是一般世俗的见解，不足为怪，每见同道中，也有不少人抱着这个观念。以为学佛是退归林下以后的事，把学佛当做老年消闲的勾当，所以信佛的多，学佛的少，真是大错了也！

一般人的见解，总以为学佛是事业的绊脚石，想来是观念错误，以为学佛不过诵经礼拜，打坐念佛，而把事业又看做升官发财，争名逐利，真是这样，学佛和事业，自然难得兼顾了。其实呢？根本不是这么一回事，先别谈理论，且提出几位有辉煌事业成就，又是佛学行者来做证明，

证明学佛决不妨碍事业的发展。唐太宗李世民，
不知道的人，大约很少，他君临天下，文治武功，
，极盛一时，贞观之治，至今为史家称颂，可说
是三代以后，数一数二的明君，可是他却是一位
禅匠，不信祇看看他和当时一些禅客的问对，就
可证明，不是一位泛泛的信佛者。吕文正公，可算
是真正的佛化家庭，却也公卿累代，至於玄奘大
师对中国文化的伟大贡献，更是古今一人，其他
如刘勰、白乐天、王摩诘、谢灵运诸前贤，在文
学上的卓越成就，更是学馀佛事了，我们纵不便
说，他们的成功是得力於学佛，最低可证明学佛
决不妨碍事业，这样的例证太多，实在值得我们
思量！

什么是事业？应该是有功於天下后世，造福於人类社会，决不是为自己争得功名利禄，美妾娇妻，大厦连云，良田万顷，真正不朽的事业，必是为人不是为己，所以有志创造掀天的事业，必先去私欲而存公道，去得一分私欲，才可成得一分事功，学佛就是去私欲而显真性，礼佛诵经，不过是方法之一，原不是目的，方法多至不可数计，配合自己事业的发展，选择适当的修学法门，自可相辅相成，从前有个铁匠，每日叮当叮当，每一叮当一声佛号，不但忘记了辛苦，居然成就了念佛三昧，谁说学佛会妨碍事业？「出世之道，即在涉世之中，不必绝人以逃世。了心之功，即在尽心之内，不必绝欲以灰心」。识得这个

道理，就可知学佛和事业，是一非二，圆融无碍，我们固不必为了学佛而放弃事业，也不必等到事业成功之后，再来修行，犹其不一定要向官宦的路上挤，学术的天地辽阔得很，土农工商，百艺杂陈，样样都可使人成利人的事业，前贤说：「路径窄处，留一步与人行，滋味浓的，让三分与人食，此是涉世一极乐法。」宜途自来路窄，何妨让给人行，有志创造事业的同道，总可以别找途径，总可以学佛与事业並进，不必等到老来才修行，到那时功成名就，正想学佛时，恐怕黑面阎罗老子，早已等得不耐烦了。

回向

愿以此功德，普及于一切，
我等与众生，皆共成佛道

Worry and fear

Are you worried? Are you miserable? If so, you are recommended to peruse this booklet. The theme of this booklet is dedicated to you and to those who worry themselves unduly – even unto death!

Worries and miseries are twin evils that go hand in hand. They co-exist evilly in this world. If you feel worried, you are miserable! If you are miserable, you are worried. We must face facts. Although we cannot run away from them, we must not let these twin evils of worry and misery overcome us. We must overcome them. We can do so by our own human efforts, correctly directed with determination and patience. With proper understanding and carefully applied intelligence, we should be able to subdue our emotional feelings and do away with worries and miseries.

Our worries are of our own making. We create them in our own minds, through our inability or failure to understand and appreciate fully our egoistic feelings and our inflated and false value of things. If only we could see things in their proper perspective in that nothing is permanent in this world and that our

own egoistic self is our wild imagination running riot in our untrained mind, we should be going a long way to finding the remedy to eradicate our worries and miseries. We must cultivate our minds and hearts to forget about self and to be of service and use to humanity. This is one of the means whereby we can find real peace and happiness.

Many people have longings and hankering, fear and anxieties which they have not learnt to sublimate and are ashamed to admit them even to themselves. But these unwholesome emotions have force. No matter how they may try to bottle them up and they seek a release by disordering the physical machinery resulting in chronic illnesses. All these can be repelled by correct methods of meditation or mental culture, because, untrained mind is the main cause of such worries.

Whenever you have worries in your mind, don't show your sulky face to each and every person you come across. You can reveal your worries only to those who really could help you. How nice it would be if you could maintain your smiling face in spite of all the difficulties confronting you. This is not very difficult if only you really try. Many teenagers

worry too much when their friendship with the opposite sex is lost. They often plan even to commit suicide compelled by the plight of frustration and disappointment. Some find place in lunatic asylums. Many such broken-hearted youths lead miserable lives. All these unfortunate events happen due to lack of understanding of the real nature of life. Somehow or other departure or separation is unavoidable. This may happen sometimes at the beginning of a life career: sometimes in the middle and sometimes at the end; it is certainly unavoidable. When such things happen one must try to find out where the cause lies. However, if the separation is beyond control one must have the courage to bear it out by realising the nature of life. But on the other hand it is not difficult for anyone to find new friends, to fill the vacuum if one really wants to.

"Wheresoever fear arises, it arises in the fool, not in the wise man," says the Buddha. Fears are nothing more than states of mind. One's state of mind is subject to control and direction; the negative use of thought produces our fears; the positive use realizes our hopes and ideals, and in their cases the choice rests entirely with ourselves. Every human being has

the ability to completely control his own mind. Nature has endowed man with absolute control over but one thing, and that is thought. This fact, coupled with the additional fact that everything which man creates begins in the form of a thought, leads one very near to the principle by which fear may be mastered.

A noted British anatomist was once asked by a student what was the best cure for fear, and he answered. "Try doing something for someone".

The student was considerably astonished by the reply, and requested further enlightenment whereupon his instructor said, "You can't have two opposing sets of thoughts in your mind at one and the same time. One set of thoughts will always drive the other out. If, for instance, your mind is completely occupied with an unselfish desire to help someone else, you can't be harbouring fear at the same time.

"Worry dries up the blood sooner than age." Fears, worries and anxieties in moderation are natural instincts of self-preservation. But constant fear and prolonged worry are unfailing enemies to the human organism. They derange the normal bodily functions.

If you have learned how to please others, you are always in a jolly good mood. This is because your mind does not allow worries to be accommodated in it.

The voice of nature

For the sake of material gain modern man does not listen to the voice of nature. His mental activities are so pre-occupied with his future happiness that he neglects the needs of his physical body and entirely forgets the present moment for what it is worth. This unnatural behaviour of present mankind is that immediate result of his wrong conceptions of World order, of human life and its ultimate purpose. It is the cause of all the frustration anxiety, fear and insecurity of our present times. One who really likes to have peace should not disturb other man's freedom. It is a wrong method to seek happiness by disturbing and deceiving others.

"You can deceive some of the people all the time, and all the people some of the time, but you cannot deceive all of the people all of the time. (Abraham Lincoln).

If man is cruel and wicked, always lives against the laws of nature and the cosmic law;

through his acts, words and thoughts, he pollutes the whole atmosphere. As a result of such misdeeds and thoughts nature may not produce things which man requires for his living but instead man may be faced with epidemics and various kinds of disasters.

If, on the other hand, man lives in accordance with this natural law, leads a righteous way of life, purifies the atmosphere through the merits of his virtues and radiates his loving kindness towards other living beings he can change the atmosphere in order to bring about better results for the happiness of man.

You may be a very modern busy man, but don't forget to spend at least a few minutes a day in reading some valuable books. This habit will give you a lot of relief and enable you to forget your worries and to develop your mind. At the same time you have to remember that you have a religion also. Religion is for your own benefit. Therefore it is your duty to think about your religion and to spare a few minutes a day for the performance of your religious duties.

Mental health and criminal tendencies

In relation to health, it is not T.B., or even cancer, that is the most alarming of the ailments of our age. T.B. is now almost under control, and there is every hope that a cure for cancer will be found in a none too distant future. Actually, the most alarming of all is the prevalence and increase in all kinds of mental ailments and disturbances. We are forced to build more and more hospitals and institutions for the mentally sick and neurosis of various kinds. There are many more who do not receive any treatment, but who are in need of it badly.

It may be asked why the criminal element within our society is mentioned in the same breath with the mentally afflicated. One of the positive and far-reaching results stemming directly from the research work of Freud is the recognition that criminals and delinquents are also mentally sick people, more in need of treatment than punishment. It is this liberal outlook on the problem that lays the basis of all "progressive" social reform, and opens up the way for reclamation rather than revenge.

Know Thy neighbour

We never see how other people live; we

may not even know anything about the lives of people of different social levels from ourselves or of lesser or greater wealth. If we are healthy we cannot know what it is like to be sick and if we are invalids we cannot understand the energy of the strong.

Such lack of experience makes for intolerance, because tolerance is born only of understanding and without experience there can be no understanding. Hence it is a good thing for us to get as wide an experience as is possible of all sides of life, and especially to travel and let us make sure we do not always travel in luxury!

Man's unhappiness

Buddha taught that all man's unhappiness comes from wanting the wrong sort of things, the pleasures that money can buy, power over other men, and, most important of all, to go on living forever after one is dead. The desire for these things make people selfish, he said, so that they come to think only of themselves, want things only for themselves, and not mind over much what happens to other people. And since they do not get all their wishes, they are restless and discontented. The only way to

avoid this restlessness is to get rid of the desires that cause it. This is very difficult; but when a man achieves it, he reaches a state of perfection and calm.

We did not enjoy pleasures but were ourselves overcome by pleasures (i.e. by endless anxiety in seeking those pleasures all our energy were sapped). We suffer more than we enjoy in seeking pleasures of this phenomenal world.

Time will heal our wounds

Trouble passes. What has caused you to burst into tears today will soon be forgotten; you may remember that you cried but it is unlikely that you will remember what you cried about! As we grow up and go through life, if we remember this we shall often be surprised to find how we lie awake at night brooding over something that has happened to upset us during the day, or how we nurse resentment against someone and keep on letting the same thoughts run through our minds about how we are going to have our own back on the person who has harmed us. We may fall into a rage over something and later wonder what it was we were so angry about. And being surprised, we can realise what a waste of time and energy it has

all been, and how we have deliberately gone on being unhappy when we could have stopped it and started to think about something else.

Whatever our troubles, however grievous they may appear time will heal our wounds. But surely there must be something we can do to prevent ourselves from being hurt in the first place. Why should we allow people and troubles to drain our energy away and make us unhappy? The answer is, of course, that they do not, it is we who make ourselves unhappy.

You may have had some trouble in your office or the place where you work but you should not bring or extend such troubles to your home and create a bad atmosphere.

You should realise that there is a cure or an end to those problems and troubles which is to be found by achieving freedom from our selfish desires and by eradicating all forms of confusion and ignorance.

Whenever we fail to find a solution to any problem, we are inclined to find a scapegoat, someone against whom we can vent our grievance, We are not prepared to admit our own shortcomings. We feel it is easier to put the blame on others and to nurture a grievance

against someone. In fact, some of us take pleasure in so doing. This is a completely wrong attitude. We must not show resentment or be angry towards others. We should do our utmost, painstakingly and calmly, to resolve our own problems. We must be prepared to face up to any difficulties that we may encounter.

Happiness and materialism

Many people believe they could solve all their problems if only they could have money; but they fail to realise that money itself would have its attendant problems. Money alone cannot solve all problems.

Many people never learn this and all their lives they rush about using up all their energy trying to collect "things", and "Gadgets", and when they have them they find that they do not satisfy them, but they must have other "things and more gadgets" In fact, the more they have the more they desire to have; so they can never be happy or content.

The following advice gives us tremendous consolation to make up our mind when we lose something:-

'Say not this yours and that is mine,
Just say, this came to you and that to me,
So we may not regret the fading shine,
Of all the glorious things which ceased
to be."

Wealth is not something for you to dump somewhere and to crave for. It is for you to make use of for your welfare as well as others. If you spend your time by only clinging to your property without even fulfilling your obligations towards your country, your people and your religion you may when the time comes for you to leave this world still be plagued with worries. You will not be benefited with that property which you have so painstakingly collected.

To hope for wealth and gain through gambling is like hoping for shelter from the sun through the clouds, whereas to hope for progress and prosperity through diligence in work is like building a permanent house as a shelter from the sun and rain.

"Your property will remain when you die. Your friends and relatives will follow you up to your grave. But only good or bad actions you have done during your life-time will follow you beyond the grave."

Many things that we hope will give us pleasure are disappointing when we get them, like the three wishes in the fairy tales. It sounds nice to have a lot of money but if we get it we may find that it brings us worry in deciding how to use it or how to protect it, or we may be led to act foolishly. The rich man begins to wonder if his friends value him for himself or for his money, and this is another form of mental sorrow. And there is always the fear of losing what we have, whether it be possessions or some beloved person. So when we are honest and look closely into what we call "happiness" we find that it is a kind of mirage in the mind, never fully grasped, never complete, or at the best, accompanied by fear of loss.

Your wealth can decorate only your house but not you. Only your own virtue can decorate you. Your dress can decorate your body but not you. Only your good conduct can decorate you.

The method that people should adopt to gain happiness must be a harmless one. There is no meaning in enjoying happiness by causing suffering to another person or any other living being. Buddha says: "Blessed are they who earn their living without harming others."

"Happiness is a perfume you cannot pour on others without getting a few drops on yourself."

You may not be able to change the world according to your wishes but you may be able to change your heart to find happiness.

It is only when you have suffered through doing good that you can achieve a greater happiness than others.

"If we want to find happiness, let us stop thinking about gratitude or ingratitude and give for the inner joy of giving. Ingratitude is natural-like weeds. Gratitude is like a rose. It has to be fed, watered and cultivated and loved and protected." (D. Carnegie).

Control your mind

Man's mind influences his body profoundly If allowed to function viciously and entertain unwholesome thoughts, mind can cause disaster, can even kill a being; but it can also cure a sick body. When mind is concentrated on right thoughts with right effort and understanding the effort it can produce is immense. A mind with pure and wholesome thoughts really does lead to healthy relaxed living.

Buddha says: "No enemy can harm one so much as one's own thoughts of craving, thoughts of hate, thoughts of jealousy and so on."

Man who does not know how to adjust his mind according to circumstances would be like a corpse in a coffin.

Turn your mind to yourself, and try to find. pleasure within yourself, and you will always find therein an infinite source of pleasure ready for your enjoyment.

It is only when the mind is controlled and is kept to the right road of orderly progress that it becomes useful for its possessor and for society. A disorderly mind is a liability both to its owner and to others, all the havoc wrought in the world is wrought by men who have not learned the way of mind control, balance and poise.

Calmness is not weakness. A calm attitude at all times shows a man of culture. It is not too hard for man to be calm when things are favourable, but to be composed when things are wrong is hard indeed, and it is this difficult quality that is worth achieving; for by such calm and control he builds up strength of

character. It is quite wrong to imagine that they alone are strong and powerful those who are noisy, garrulous and fussily busy.

Act Wisely

Man must know how to use his youth, wealth, power, energy and knowledge at the proper time, at the proper place and in the proper way for his own benefit, and for the benefit and welfare of the others as well. If he misuses such privileges it will only cause his own down-fall. Man must be strong enough to know when he is weak, brave enough to encounter fear, proud and unbending in honest defeat, humble and gentle in victory.

Some people through a sudden stroke of fortune receive a large sum of money or are endowed with some property, or they might inherit a large share of the property from their parents. But amongst them only a very few would know how to preserve and maintain such newly acquired property. Normally property that is easily acquired without their own effort and labour, has no real value to them. Therefore they will start to spend the money on unnecessary things and, no sooner, the whole property will be squandered. People must know

how to handle their property without wasting it, and for that they must use a little bit of their common sense.

Adjust ourselves

We are living in an ever changing world. But very few people realise this fact. One should not cling to the traditions, customs, manners, habits and beliefs, introduced by ancient people and ancestors thinking that he should follow all those traditions for ever and ever. If he is going to be so narrow minded then there will be no progress in this society of ours. There may be some good customs amongst them which had been handed down by the ancestors; but one must remember whether these customs are congenial to modern society. On the other hand parents and elderly people very seldom tolerate the modern way of living as practised by their younger generation. They would like to see their children follow the same old customs and traditions. However this is not a very good attitude to adopt. Allow the children to move with the times if it is harmless. Parents only have to remember how their own parents had objected to certain modern ways of living prevalent at the time when they

were young. This conflict between the conservative people and the younger generation is not a very healthy attitude towards the progress of society. Of course, if children go astray due to misguidance of modern society then parents should not hesitate to counsel and guide them.

You must learn how to tolerate the other man's views and customs even though you do not like them. Here, to tolerate does not mean that you have to follow his ideas and ideals.

Every man is a part of the world of man, and is responsible for what goes on in it. He must be concerned as to whether or not society is becoming more humanised. He must ask what he himself is doing to bring about a better order of things. This is the ethical view by which life takes on a serious aspect and an incentive. Such a life is the really happy life. Then we become commendably, constructively discontented with the present order of things, and proceed happily to do something about it.

However bitter may be the joke and remarks directed at you by others, like a wise man you too must answer them with another joke without quarreling with them.

When you play a game don't show your

temper if you are losing the game; by doing so you not only spoil the pleasure of others but you will in the end completely lose the game.

You cannot correct each and every person in this world in order to achieve peace in the same way as you cannot remove the world of stones and thorns to walk on smoothly. One who wants to walk on smooth ground must wear a pair of shoes, Likewise, one who wants to have peace of mind, must know how to guard his own senses.

There are various ways to correct a person if he is wrong. By criticising, blaming and shouting at him publicly, you cannot correct him, you must know how to correct him without humiliating him. Many people make more enemies by criticising others. If you can tell him kindly, with the intention of correcting him, he will certainly listen to you and some day he will thank you for your guidance and kindness.

Whenever you express your views regarding certain matters, always try to use words which would not hurt the feelings of others. There are various ways of expressing your views either gently or politely or even diplomatically.

You should not lose your temper when your faults are out. You may think that by showing your temper and shouting at others you can suppress or overcome your shortcomings. It is a false and wrong attitude to adopt.

You should not reveal the personal secrets of your friend which were confided to you even though you are not in good terms with him. If you do so, others will look down upon you and will never accept you as a sincere man.

Be unbiased

You should not come to any hasty decision regarding any matter when you are in a bad mood or when provoked by someone, not even when you are in a good mood influenced by emotion, because at such a time the state of your mind is emotional and any decision or conclusion reached during such period would be a matter you could one day much regret. Allow your mind to calm down first and think over it, then your judgment will be an unbiased one.

Cultivate tolerance; for tolerance helps you to avoid hasty judgments, to sympathise with other people's troubles, to avoid captious

criticism, to realize that even the finest human being is not infallible; the weakness you find in your neighbours can be found in your own self.

Humility

Humility is the wise man's measuring-rod for learning the difference between what is and what is yet to be. "The Buddha himself started his ministry by discarding all his princely pride in acts of self-humiliation. He attained sainthood during his life, but never lost his naturalness, never assumed superior airs. His dissertations and parables were never pompous. He had time for the most humble of men. He never lost his human sense of fun."

Don't waste your time

To waste a man's existence in grieving over the past, and in idleness and heedlessness is to show his unfitness for the noble place he holds thus inviting his bad kamma to relegate him . . . place befitting his unworthiness. Bear this strongly in your mind, and do good while life lasts. By wasting your time you injure not only yourself but also others, for your time is as much others' as it is yours.

Patience and tolerance

Be patient with all. Anger leads one to a pathless jungle. While it irritates and annoys others it also hurts oneself, weakens the physical frame and disturbs the mind. A harsh word, like an arrow discharged from a bow, can never be taken back even if you would offer a thousand apologies for it.

Certain creatures cannot see in the day-time whilst some others are blind at night. But a man driven to great heights of hatred does not observe anything, either by day or night.

With whom and with what do you fight when you are angry. You fight with yourself, for you are the worst enemy of yourself. Mind is your best friend and worst foe. You must try to kill the passion of lust, hatred and ignorance that are latent in your mind by means or morality, concentration and wisdom.

Some varieties of heart trouble, rheumatic disorders, skin diseases are traceable to chronic resentment, hatred and jealousy. Such destructive feelings poison the cockles of the heart. They foster the development of latent disease tendencies and invite disease microbes.

Returning good for evil

If you want to get rid of your enemies you should first kill your anger which is the greatest enemy within you.

On the other hand if you are going to be perturbed hearing from your enemies, it means you are fulfilling the wishes of your enemies by unknowingly entering into their trap.

You should not think that you can only learn something from those who praise and help you and associate with you very closely. There are many things you could learn from your enemies also; you should not think they are entirely wrong just because they happen to be your enemies. They may also possess certain good qualities.

You won't be able to get rid of your enemies by returning evil for evil. If you do that then you will be inviting only more enemies. The best and the correct method of overcoming your enemies is by radiating your kindness towards them. You may think that this is impossible or something nonsensical. But this method is very highly appreciated by every cultural man. When you come to know that there is someone who is very angry with you,

you should first try to find out the main cause of that enmity; if it is due to your mistake you should admit it and should not hesitate to apologise to him. If it is due to certain misunderstanding between you two, you must have a heart to heart talk with him and try to enlighten him. If it is due to jealously or some other emotional feeling you must try to radiate your loving kindness towards him so that you will be able to influence him through your mental waves. You may not be able to understand how it works but through the experience of many people it shows that this is the most powerful, intelligent and easiest method which is very highly recommended in the Buddhist religion. Of course to do this, you must have confidence and patience in yourself. By doing that you will be able to make your enemy understand that he is in the wrong; besides you are also benefitted in various ways for not accommodating enmity in your heart.

Loving kindness

While there is one single fellow creature whom you can console by kind words, whom you can enliven and cheer by your presence, whom you can relieve by your worldly possessions however scanty that charity may be,

you are a precious possession to the human race and you should never be disheartened or depressed.

There may be times when those whom you love do not seem to care for you and you are apt to feel heavy at heart. But there is no just cause for dejection. What does it matter if others are not grateful to you or do not care for you, as long as you know that you are full of tender-heartedness for others, full of loving compassion to fellow men? One should never depend on others, for one's happiness. He who expects to secure satisfaction in life from others is worse than the beggar who kneels and cries for his daily bread.

Drunkenness

Drunkenness expels reason,
Drowns memory,
Defaces the brain,
Diminishes strength,
Inflames the blood,
Causes external and internal incurable wounds.
Is a witch to the body,
A devil to the mind,
A thief to the purse,

The beggar's curse,
The wife's woe,
The children's sorrow,
The picture of a beast,
And self murder,
Who drinks to other's health,
And robs himself of his own.

Its final result can never be anything but utter physical and moral degradation.

Live harmoniously

World history tells us that racial discrimination, colour bar, religious fanaticism and greed for political power and wealth have created enormous misfortunes, miseries and troubles in this world and have taken a heavy toll of lives in a cruel way. These issues have never contributed anything towards peace and happiness. People who are thirsty, for power and wealth and intoxicated with jealousy always create troubles and often try to justify their cruel acts by talking nonsense and by offending others. We are living in a world which is physically united and mentally divided.

"If you want to live in this world peacefully and happily, allow others also to live peacefully and happily, so that you can make

this world a something which is worthy of life." Unless and until you adjust yourself to live according to these noble principles you cannot expect happiness and peace in this world. You cannot expect this happiness and peace from heaven simply by praying. If you act accordingly to moral principles you can create your own heaven right here in this world. If not you also can see the hell-fire on this earth itself. Not knowing how to live according to this natural and cosmic law, we always grumble when troubles confront us. If each man tries to adjust himself without grumbling and criticising others we can enjoy real heavenly bliss better than the one that some people dream of existing far beyond above. There is no need to create a heaven elsewhere to reward virtue, or a hell to punish vice; virtue and evil have inevitable reactions in this world itself. Your faith is immaterial in this respect. This is the highest way that you can help for the welfare of your society and your country. Today, human society has developed up to this level because of this understanding and harmony of some people who have sympathy and tolerance towards the happiness and progress of others. Now you can realise why we should practice morality.

Gn the other hand, you must understand that by helping others morally, you help yourself and that by helping yourself morally you help others also.

> "We live and work and dream,
> Each has his little scheme.
> Sometimes we laugh;
> Sometimes we cry.
> And thus the days go by."

Happy married life

In a true marriage, man and woman think more of the Partnership than they do of themselves. It is an interweaving of interests and a facing of sacrifice together for the sake of both. Its feeling of security and contentment comes from mutual efforts.

Most of the trouble and worries occurring amongst husband and wife, parents and children, their relatives and friends are due to misunderstanding and impatience. The husband should not treat the wife as a servant. Although he is the bread-winner of the family, it is his duty whenever he is free to help the wife in the house chores. On the other hand the wife should not always nag or grumble at her husband

whenever there is any shortage at home. She should not also be suspicious of her husband. If he really has some weaknesses she could correct him by talking over with him kindly. A wife has to tolerate a lot of things without bothering her husband.

Marriage is a blessing but many people turn their married life into a curse due to lack of understanding, tolerance and patience. Poverty is not the main cause of an unhappy married life. Husband and wife must learn to share the pleasure and pain of everything in their daily life. Mutual understanding is the secret of a happy family life.

Accept criticism

Sweetness is sickness, bitterness is medicine. Praise is like a sweet, excess of which causes sickness. And criticism is like a bitter pill or a painful injection which cures sickness. We must have the courage to welcome criticism and not to be afraid of it.

"The ugliness we see in others
Is a reflection of our own nature"

A man's individual life, circumstances and world are a reflection of his own thoughts and

beliefs. All men are mirrors reflecting according to their own surface. All men, looking at the world of men and things, are looking into a mirror which gives back their own reflection.

Mind your own business

How nice it is, if you can attend to your own affairs without too much interference with other's business. Here is an advice given by the Buddha:

> "One should not regard the faults of others, things done and left undone by others, but one's own deeds of commission and omission."

Again the Buddha says: "He who is observant of other's faults, and is always irritable his own defilements increase. He is far from the destruction of defilement."

Further he says: "Easy to see the faults of others; but one's own is difficult to see. One winnows other's faults like chaff; but one's own hides as a crafty fowler covers himself."

"The noble swerve not from the right path, let happen what may and crave no longer after

worldly joys. The wise remain calm and constant in mind alike in joy and in sorrow".

No one can live in this world without being blamed and criticised by others. Buddha says: "People blame others for their silence. They blame those who talk much and those in moderation. There is therefore no one in this world who is not blamed." Further He says: "There never was, nor will be, nor is there now any one who is wholly blamed or wholly praised." Not all those who criticise you are your enemies. You can make use of the opportunity to find out your own weaknesses which you yourself cannot see.

You should not give up good work just because of criticism. If you have the courage to carry out your good work in spite of criticisms, you are indeed a great man and could succeed everywhere.

Don't worry

The secret of happy, successful living lies in doing what needs to be done now, and not worrying about the past and the future. We cannot go back into the past and reshape it nor can we anticipate everything that may happen in the future. There is but one moment of time

over which we have some conscious control and that is the present.

Many people just worry by thinking about their future. If they have learned to adjust themselves according to the circumstances of their daily life there is no reason for them to be worried. Whatever castles they may build in the air, whatever dreams they may have in their mind, they must always remember that they are living in this world of constant changes.

Be good

"There are no stars which we could trust,
There is not guiding light,
And we know that we must,
BE GOOD, BE JUST, BE RIGHT'"

Pillars to success

Failures are but the pillars to success. To learn by our failures is to achieve success. To never have failed is never have won. Unless we experience failure and its attendent forces, we shall not be able to appreciate to the full a victory. It becomes merely a turn in events that is of little or no interest to us. Failures not only help us to success, but make us kind, sympathetic, understanding and rich in experience.

The real beauty

If one is born ugly, no matter how ugly his face may be, if he cultivates love, that love will give him an inward eternal charm which emanate outwardly and parade his whole being with that supernatural charm which will make him attractive because charm is the real beauty and not the shape or colour of the face.

We take the most handsome looking person. Sometimes people may not be attracted towards him or her because his or her beauty may be disfigured by the conceit or pride in his or her own beauty. Take the person who is ugly but is overflowing with boundless loving-kindness and speaks gently and politely, treats others kindly and you will see how attractive that person will be to everybody.

Peaceful end

Men are disturbed not by things, but by the notions they form concerning things. Death for example, is not itself, terrible; the terror resides only in our mind. Insistence upon the truth of suffering may seem morbid to the mind unable to face facts, but it serves to prick the balloon of "happiness".

Love of life on earth stimulates the unnatural, morbid fear of death. It creates the hypochondriac, the man who will never take risks even for the right. He lives in terror that some illness or accident will snuff out his insignificant little life here. Realization that death is inevitable, an irrational terror of the inevitable, shock the earth-lover into passionate hope for the survival of his soul in a heaven. No man can be happy in such a tempest of fear and hope. It is hard to despise and ignore these manifestations of the instinct for self-preservation. There is, however, a sure method of overcoming it. This is to forget the self in service for other people; it is to turn one's love from inwards to outwards. Become engrossed in helping others and you will forget your own morbid, selfish attachments and hopes, pride and self-righteousness.

Everybody likes to have a peaceful death after fulfilling his lifetime duties and obligations. But how many people have prepared the ground for such event. How many people take the trouble to fulfill their duties towards their family, relatives, friends, country, Religion and nation? If a man dies without fulfilling any of these duties surely it is very difficult ulti-

mately for such a person to have a peaceful death.

Many people are afraid of dead bodies. But living bodies are more dangerous than dead bodies. More people were defeated and frightened by living bodies than lifeless dead bodies.

If you depart from this world without fulfilling your duties, your birth to this world is neither beneficial to yourself nor to this world. Therefore perform your duties and face death bravely and peacefully. And one day you will be able to attain the deathless condition where you can have eternal happiness.

VERSE OF TRANSFERENCE

May the merit and virtue of this work,
Adorn the Buddhas' Pure Lands;
Repaying the four kinds of kindness above,
And aiding those suffering in the three paths below.

May those who see or hear of this,
All bring forth the resolve for Bodhi;
And when this retribution body is over,
Be born together in the Land of Ultimate Bliss.

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